

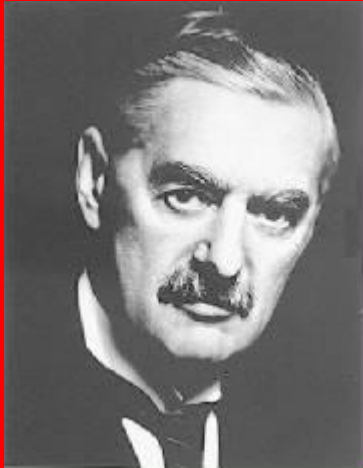
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NEVILLE CHAMBERLAIN WAS NOT AN "APPEASER"!

Enter the word "appeasement" into a Google Search browser, and then click on "Images". You will see image after image after image of UK Prime Minister Neville Chamberlain, whose very name is synonymous with "appeasement" and weakness in the face of a bully.



THE WAGES OF APPEASEMENT

Ancient Athens, Munich, and Obama's America



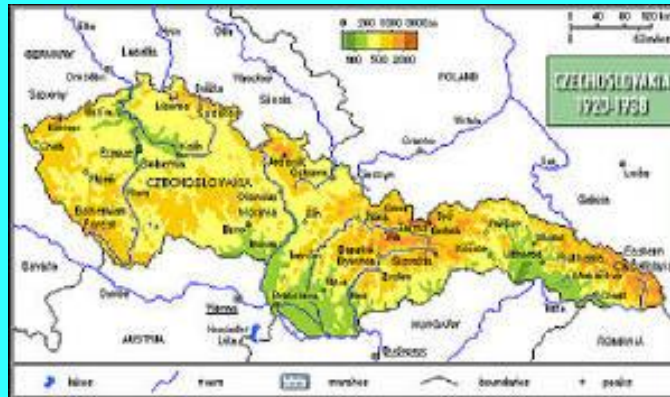
Bruce S. Thornton

As the story goes, Chamberlain "appeased" Hitler at the Munich Conference (*September 1938*) by handing over Czechoslovakia to his domination. War was thus averted, but Hitler was now emboldened by Chamberlain's "appeasement."

That's the official fairy tale.

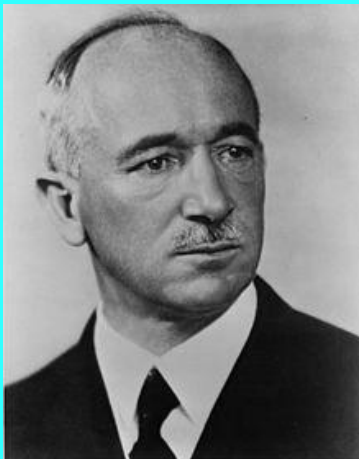
NOW FOR THE REAL STORY!

At the conclusion of World War I, the victorious allies rewrote the map of Central & Eastern Europe. The artificial state of "Czechoslovakia" was pieced together in 1918, combining Czechs, Germans & Slovaks under the new state. Additional minorities of Romanians, Hungarians, and Poles were also forced to live under this 'Frankenstein' state. The German portion (*formerly part of the Austro-Hungarian Empire*) was a long strip of northern territory known as "Sudetenland."



The Globalists created a 'Frankenstein' state of many different ethnic groups.

During the mid 1930s, a closet Communist named Edvard Benes is President of Czechoslovakia. Under his regime, Germans endure brutal attacks and oppression at the hands of Marxists. The 3,500,000 Sudetenland Germans wish to join their German brothers under Hitler's Reich, but are denied the right of self determination by the pro Stalinist Benes government.



Benes the Bolshevik! Right: with Stalin and friends in 1945.

During this time, Jewish & Globalist warmongers in Great Britain are maneuvering Britain into a war against Germany. The Czechoslovakia-Sudetenland controversy is the perfect "hot spot" to get the war started. In an attempt to force Hitler's hand, Czech Marxists intensify their abuse of the helpless Germans.



1933: Judea Declares War on Germany! New York: 1933: Madison Square Garden demo!

Hitler is pushed to the brink by the deliberate abuse of the Sudetenland Germans. He threatens to

liberate the Sudetenland by force, a move that could lead to war with Britain, France, and the USSR. In an 11th hour attempt to avoid war, Hitler invites three European leaders for a conference in Munich.



Hitler: "I want peace with England!"



The Munich Conference is attended by four European heads of State. Hitler, Mussolini of Italy, Daladier of France, and Chamberlain of Britain meet in good faith for the purpose of resolving the crisis triggered by the artificial gangster State of Czechoslovakia.



The four leaders meet.



The talks go smoothly.



Hitler and Chamberlain keep the peace and part on friendly terms!



The parties agree that the Sudetenland should rightfully be united with Germany, and that the Slovaks should also have their own State. [Slovak Republic 1939-1945.](#)

The fake Czechoslovakian state is dissolved and Germany establishes autonomous protectorates over what remains [Bohemia and Moravia](#). Without a shot being fired, Germans are welcomed into the Reich, while ethnic Czechs and Slovaks also get their own states. Even the minority Poles and Hungarians able to join their respective father nations. **The Munich Agreement is a win-win-win-win--win for all 5 of Czechoslovakia's ethnic groups!**

The rat Benes soon exiles himself in London, where he resumes plotting with the Jewish warmongers who welcome him with open arms.



The Munich Agreement: A fair deal for ALL parties!

Upon his return to Britain, Chamberlain is greeted by jubilant crowds. He applauds the Munich Agreement as "*peace in our time*". All throughout Europe, Chamberlain is praised for his calm diplomacy.



Chamberlain is greeted warmly by peace loving Brits.



Cartoon depicts Chamberlain skillfully moving the world away from war, and towards peace.



Meanwhile, the degenerate, drunken, cigar chomping Winston Churchill denounces Neville Chamberlain, "*You were given the choice between war and dishonor. You chose dishonor and you will have war.*" Churchill said.

British historian David Irving later discovered that the warmongering Czech government had been secretly funneling money to the warmongering Churchill, who was plotting to replace Chamberlain.



It was Churchill and his Jewish bosses who wanted war, not Hitler! Mr. and Mrs. Churchill get chummy with the rat Commie Benes.

Upon his triumphal visit to the liberated German Sudetenland, Hitler receives a hero's welcome.



Free at last!



Tears of joy.

In the summer of 1939, the Globalist warmongers manipulate Poland (*which also holds an oppressed German minority captive*) into provoking Hitler, **exactly as Czechoslovakia had done in 1938**. Once again, Hitler calls for an emergency conference.

But by this time around, poor Neville Chamberlain's hands have been tied by the powerful pro war forces in Britain. Less than 1 week before the conflict erupts, Chamberlain had been manoeuvred into signing a military defense pact with Poland. **There will be no peace talks!**



Salvador Dali's painting, "The Enigma of Hitler" depicts a telephone dripping tears as Chamberlain's trademark umbrella hangs from the branch. The painting signifies how Hitler's desperate phone calls to England were ignored.

By September 1 of 1939, the killing of Germans at the hands of Polish-Jewish Communist militias becomes so widespread that Hitler is forced to invade. Britain and France immediately declare war upon Germany. **The gloating Churchill boasts of how his self fulfilling prophecy regarding the danger of "appeasement" has come to pass.**

Thus was born the **FABLE** of Neville Chamberlain's "appeasement"!



Germany invaded Poland to liberate the Germans living under Polish-Jewish oppression.



The warmongers finally get their war!

Can you handle the REAL truth about World War II and the rest of Forbidden History?

Bookmark [THE BAD WAR](#)

*The World War II pages of "NWO Forbidden History"



THE BAD WAR!



The bloody war millions of Americans prefer to forget
Was the Civil War worth it? Might slavery have died out anyway, as it did in Brazil?

[ALEXANDER COCKBURN](#), 21 APR 2011

For a nation that loves anniversaries, the 150th anniversary of the outbreak of the American civil war – April 12, 1861 – crept by on tiptoe, like a burglar slipping through a darkened house.

Yet the Civil War was, given the size of the population at the time, a fearful killer. All told, at least 630,000 died; at Gettysburg, the single bloodiest engagement of a war that ran from 1861 to 1865, around 50,000 fell across the three-day battle, more than the entire body count of Americans in the Vietnam war.

The Civil War defined American politics for the next hundred years and is still a potent spectre.

The reason for the eerie silence is not hard to find. The Civil War is contested political terrain, particularly in the racist backwash after the 1960s and the civil

rights movement which naturally looked back on the Civil War as one in which tens of thousands of Americans gave their lives for the principle that all are born free and that slavery is a shameful blot on any society.

These days we live in the shadow of Nixon's southern strategy, which became Reagan's southern strategy and is now standard issue campaign politics for the Republican Party: play the racist card, finance think tanks to churn out onslaughts on quotas, deride all attempts to level the racial playing field, speak "frankly" about the supposed pathologies of the black family.

Meanwhile, up north, the forthright honouring of a war waged for decent principles has faded amid revisionist histories of what it was really about. Add to this a general wan feeling that the fruits of a terrible conflict were the

appalling racism of the Reconstruction Period, when the Ku Klux Klan began to burn and lynch, and the migration of southern slaves and their descendants from the Deep South to the slums of Chicago and other northern cities. Ahead lay decades of poverty and oppression that prompted the riots of the 1960s.

So the Civil War is a dangerous football to start kicking around on network TV, bad for the advertising business. The arrival of a black man at the White House has naturally intensified these divisions.

A friend of mine, Kevin Alexander Gray, a black radical living in Columbia, South Carolina, remembers – amid a brilliant evocation of current efforts across the South to honour the Confederacy – burning the Confederate flag a few years ago, outside the state capitol.

"I was talking on the phone to a white, liberal friend a day or so before we burned the rebel flag. She asked me, 'Why are you doing this?' and 'Who's putting you up to this?' I said it's what I think of the flag and what it stands for - slavery, racial oppression, a privileged, landed class, white supremacy and patriarchy and a deep-seated belief in the very existence and rightness of the Confederacy.

"Those who fought and died under the Confederate flag were willing to die for the expansion of slavery. This, not some vision of mint juleps and ladies in ringlets and lace, is the 'heritage' that modern Confederates defend when they champion this flag and the Confederacy. For most Americans, let alone most African Americans, the men who died under the Confederate battle flag were not heroes; they were traitors to the fundamental notion of human freedom." Incidentally, Kevin advises that, "if you're going to burn a flag, make sure it's cotton - not that synthetic, man-made, plastic-like material. The synthetic material melts and drips little fireballs. Whatever the material, soak it overnight in kerosene or lighter fluid. The cotton Nazi flag went up in a flash. The store-bought synthetic Confederate flag burned so much slower that we had to keep squirting it with Zippo lighter fluid much to the delight of the rednecks surrounding us who sang 'Our flag won't burn, our flag won't burn' to the tune of Dixie. A middle-aged, long gray hair, white guy in the crowd yelled out, 'We'll see you in hillbilly hell'."

These days many southern states have celebrations of 'Confederate History Month', essentially a glorification of the Confederacy and thus, in Gray's words, "about white resistance to black advances".

Nonetheless, historians of an emphatically leftist bent make the argument that it's quite legitimate to ask whether the Civil War was worth it,

in terms of destruction and the questionable outcome, so far as African-Americans were and are concerned.

Former *New Left Review* editor Robin Blackburn, author of the classic *Overthrow of Colonial Slavery*, pointed out on our [CounterPunch](#) site last week that slavery remained legal in Union states for months after the Civil War broke out and that Lincoln gave his support for a Constitutional Amendment, never ratified, that would have renounced any right or ability to challenge slavery and reserved to the slave states themselves the entire responsibility for regulating slavery.

It wasn't until 1863 that the Emancipation Proclamation and the Thirteenth Amendment clearly put the Union in the right. Indeed the Abolitionists, a hugely powerful moral force, far more potent in lobbying power than the Tea Party today, preferred to argue against slavery on the basis of Biblical injunction, rather than the US Constitution, which recognised the right of secession.

Blackburn says flatly: "In the US case, acquiescence in secession would have allowed the North and the West to become a large and progressive state, a sort of vast and diversified Canada, hospitable to free labour, social protection and gun control.

"The Confederacy meanwhile, would have become a Republican version of the ramshackle Brazilian Empire, a major slave society that eventually managed to shed slavery in a largely peaceful manner... In this context a willingness on the part of the United States to admit the possibility that the war was not the best response to secession would be a healthy sign."

Like other major historical turning points, "what ifs" hang over the Civil War. Winston Churchill once wrote an amusing essay, *If Lee Had Not Won the Battle of Gettysburg*.

On one of the innumerable Civil War historical websites I ran across this optimistic posting: "If the Confederate States of America had won, North America would be made up of three countries, Canada, USA, and CSA. I suspect USA would not have joined WWI against Germany and as a result it would have been a stalemate: no humiliating Versailles Treaty and Hitler would be a footnote. Without Nazi Germany and WWII, no Japanese attack on Pearl Harbor.

"Because CSA lacked manufacturing capability, it would have been forced into creating manufacturing industries by importing European technologies and immigrants which in turn would have changed their agrarian society into an industrialised one similar to the one North. Slavery would have died but at a pace dictated by economy."

There's a coda here - the "pace dictated by economy" these days means deteriorating lives for millions of Americans of all races, the very reverse of Blackburn's hypothetical "large and progressive state", as Made-in-the-South phenomena like runaway, union-free factories, and Walmart, plus a prison gulag of around three million, advertise what capitalism has delivered.

The first act of the Republicans in Congress, after the Southern delegations quit Washington on the outbreak of the Civil War, was to set up a national banking system, anchored in New York. The nation was on its way to JPMorgan/Chase and Goldman Sachs.

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<http://www.theweek.co.uk/politics/6047/bloody-war-millions-americans-prefer-forget#ixzz2clOuC5jH>

Northern Territory government to repeal centuries-old witchcraft, tarot card law

By Stephanie Smail, staff, [AM](#) Updated Sun 18 Aug 2013, 1:22pm AEST



PHOTO: AFP

The Northern Territory Government is repealing old legislation which makes tarot card reading and witchcraft illegal.

A recent review of the Territory's Summary Offences Act found a centuries-old law citing anyone caught conjuring spells or predicting the future could face one year in prison.

The Witchcraft Act of 1735 has been inherited from Britain and has since

been repealed in most other parts of the Western world.

But Northern Territory Attorney-General John Elferink says a legal quirk meant it stayed on the Territory's statute books.

He says a year in prison is a pretty stiff punishment for a tarot card reader and has promised to finally repeal the legislation.

"This legislation was enacted because it was there essentially as a form of consumer protection," he said.

"A person who purported through sorcery or the occult who offered to find lost property or to tell a fortune was considered a person who was essentially a charlatan and a conman.

"If you were convicted of this offence, you were given a mandatory one-year imprisonment and every quarter, you were brought to the market and pilloried for the purpose of people throwing vegetables and such things at you.

"That doesn't accord with modern sentencing practices and frankly I don't really want to see our tarot readers in the markets here in Darwin being pilloried and incarcerated for a year."

Mr Elferink says he is not aware of anyone being prosecuted under this outdated law.

Tammy Hatherill, a tarot card reader and teacher based in Darwin, says readings are popular in the Top End.

But she says the practice has a deeper purpose than providing a source of amusement.

"Tarot is a healing, because all sorts of information come up in a tarot reading. It's information that people need to know, not necessarily what they want to know," she said.

"It allows them then to look back on their lives and start to heal areas in their lives that need the healing."

She says many people do not know the Witchcraft Act exists, so getting rid of it will not make much difference.

Those in witchcraft and pagan circles say they are glad the law is being thrown out.

"I don't really want to see our tarot readers in the markets here in Darwin

being pilloried and incarcerated for a year." Attorney-General John Elferink.

Listen to the full audio story here:
<http://www.abc.net.au/news/2013-08-17/centuries-old-witchcraft-laws-to-be-thrown-out-in/4893966>

[*Tajikistan to crack down on witchcraft](#)
[*Fake witch' to face court on Christmas Eve](#)

[*Witches use dead dog spells to avenge new tax](#)

http://www.abc.net.au/news/2013-08-17/northern-territory-to-ditch-their-witchcraftlaw/4894086?WT.mc_id=news-mail

WHAT IS IT WITH THE "HOLOCAUST"?!

'Holocaust journeys' can cause mental health problems



More at:

<http://medicalxpress.com/news/2013-08-holocaust-journeys-mental-health-problems.html>

In reaction to news of a study by researchers at Tel Aviv University showing that "Holocaust education trips" can be harmful to youngsters' mental health –

<http://medicalxpress.com/news/2013-08-holocaust-journeys-mental-health-problems.html>, Mr Jean Faurisson, brother of Prof. Robert Faurisson, has prepared the following message:

The Jewish lobby has succeeded in rendering these young Israelis sick. They are mentally deranged. And by encouraging the rest of the world to believe in "the Holocaust" and having everyone go on trips to Auschwitz, the Jewish lobby renders everyone sick and mentally deranged. And it's impossible to cure the sufferers, although to do so would be quite easy: it would be enough to give them lessons in revisionism, but this can't be done, as it's either forbidden under the law or simply "taboo"... The insane are well guarded.

Prof. Faurisson had a vision of this as far back as 1980. He has, in the past, let it be known that he decided at the time, after some hesitation, not to add to his 60-word sentence a mention of the fact that among the victims of the "Holocaust" lie were not only the Germans – *though not their leaders* – and the Palestinians but also Jewish youths themselves, locked in the ghetto of their community's creed.

With "the Holocaust" (or "Shoah") the world is becoming more and more crazy.

JF

A Comment from Dr Robert Faurisson, Vichy, France, 29 December 2002

A real taboo is a prohibition causing inhibition. Now, if ever you dare to touch it, it may first suddenly bring about an electrical disconnection of your brain cells. You become unable to keep control of your thoughts and language. The most logical person becomes illogical and adrenalin is in command. Few fears could be compared with the fear of the Jews (metus Judaeorum; this genitive being objective and subjective). In our Western societies no taboo is stronger than the Jewish taboo. It really should be called 'the taboo of taboos'.

Take the examples of professors who, at one point, dared to touch it. Professors are supposed to handle ideas with at least an appearance of logic. But, now, see the example in Lyon of Professor Regis Ladous who supervised Jean Plantin in the preparation of his master's thesis on Paul Rassinier. Along with

another professor he awarded Plantin a 'mention tres bien', the 'Very Good' mark. Eight years afterwards, the Jews discovered the 'crime'. They launched such a campaign that Ladous began to organize a campaign against Holocaust denial in Lyon! But this was not enough. He had to recant, which he did. At one point he was asked why, with his colleague, he had given Plantin that 'mention tres bien', and he answered something like, 'It was a kind of joke because the work was so ludicrous' I And this was not the end of the story. Eleven years after he had awarded this highest mark, Ladous was ordered to organise with a colleague once again a 'viva voce' as if Plantin was still at the university. Of course, Plantin did not attend that theatre piece. Ladous and the other professor went into a room, then a few

minutes afterwards emerged and a trembling Ladous said that Plantin's thesis was awarded the 'Unacceptable' mark, even though that word does not belong to the official language. Journalists were there and mocked Ladous but they never said that all this was insane and that Plantin was the real victim of that farce.

And that was not the end of the story either for Ladous or for Plantin but it would be too long to tell you the whole story.

The story of J S Hayward and Professor Vincent Orange of Canterbury University, New Zealand illustrates the same lesson: if ever you touch the Jewish taboo, be ready for the spectacle of a sinister farce in which supposedly logical actors will behave like beheaded persons or, I should perhaps say, like beheaded chicken.

I think I have a possible explanation for the exceptional power of the Jewish taboo and it is precisely because I think I found the very intimate source of that power both in the Jews and in the Gentiles that I was able, when I touched the taboo, to keep some control of my fear, of my thoughts, of my language and of my behaviour.

PS: Intercourse with Satan was physically impossible and Hitler's gassings, as described, chemically impossible while the alleged Saddam's WMDs are physically and chemically possible since USA, UK, Israel and few others own such weapons, that they call 'dissuasion' weapons. - **from: Fredrick Töben: *Fight or flight?: the personal face of revisionism***

<http://vho.org/dl/ENG/fof.pdf>

SCHRIFTSTELLER IMRE KERTÉSZ

"Ich war ein Holocaust-Clown"

Der ungarische Literaturnobelpreisträger Imre Kertész zieht im Gespräch mit Iris Radisch eine klarsichtige, bittere Bilanz seines Lebens als Schriftsteller und Auschwitz-Überlebender.

VON [IRIS RADISCH](#), 21. September 2013 16:41 Uhr [7 Kommentare](#)



Der Literaturnobelpreisträger Imre Kertész - Archivbild. © Sean Gallup/Getty Images

IMRE KERTÉSZ

1929 wird er in Budapest als einziges Kind jüdischer Eltern geboren, mit 15 Jahren wird er auf der Straße verhaftet und kommt nach Auschwitz, später nach Buchenwald

1975 erscheint sein Jahrhundertbuch *Roman eines Schicksalslosen*, er findet einen kühnen, neuen Ton, um über Auschwitz zu schreiben

2002 wird ihm der Literatur-nobelpreis verliehen, jetzt erscheint sein Tagebuch Letzte Einkehr.

Imre Kertész ist 84 Jahre alt und leidet an Parkinson. In den letzten zehn Jahren hat er in Berlin gelebt, in einer Seitenstraße des Kurfürstendamm. Er liebte die Platanen im alten Berliner Westen, die Cafeterrassen am Ludwig-Kirch-Platz, die Konzerte in der Philharmonie. Er beschreibt dieses Berliner Leben im Tagebuch *Letzte Einkehr*, das nächste Woche erscheint. Im November letzten Jahres ist er nach Budapest zurückgekehrt. Seither hat er die Wohnung im dritten Stock eines gediegenen Wohnhauses in Buda nicht mehr verlassen. Er sitzt in einem Sessel vor der offenen Terrassentür. Zart, durchsichtig sieht er jetzt aus. Unter dem Hemd rattert während des Gesprächs unerbittlich ein Gerät, das die Medikamentenzufuhr kontrolliert. Auf dem Tisch Canettis Buch über Kafka: *Der andere Prozeß*. Kafka – seine Welt. Er strahlt.

Imre Kertész: Erinnern Sie sich noch? Sie haben mich vor ungefähr 20 Jahren in der kleinen Einzimmerwohnung in der Törökstraße besucht. Sie waren mein erster Besuch aus dem Westen. In der Wohnung habe ich 42 Jahre gelebt.

DIE ZEIT: Dort haben wir uns kennengelernt. Ich glaube, es ist 17 Jahre her. Bett, Schreibpult, Lesesessel, alles befand sich in einem kleinen Zimmer. Seit wann leben Sie hier, in dieser schönen großen Wohnung?

Kertész: Erst seitdem ich im Westen gelesen werde.

ZEIT: Meistens stand die Wohnung in den letzten Jahren leer. Sie haben lieber in der Meinekestraße in Berlin gelebt. Wie ist es möglich, dass für einen ungarischen Juden, der [mit 15 Jahren nach Auschwitz kommt](#), die ehemalige Reichshauptstadt zum Sehnsuchtsort wird?

Kertész: Ja, wie konnte ich mit Deutschen zusammenleben? Aber noch verwunderlicher ist, wie ich zuvor überhaupt mit Ungarn zusammenleben konnte. Ich habe die Nazizeit in Ungarn erlebt, hier trug ich den gelben Stern, hier war ich im Ghetto, hier wurde ich von den ungarischen Gendarmen festgenommen.

ZEIT: Deutschland ist für Sie das Land des Geistes, der Kultur.

Kertész: Meine ganze Bildung habe ich auf Deutsch erlangt, ich habe Deutsch gelesen.

ZEIT: Der jüdische Philosoph Vladimir Jankélévitch hat nach Auschwitz kein deutsches Buch mehr aufgeschlagen, keine deutsche Musik mehr gehört.

Kertész: Ich kann das nicht verstehen. Wie kann ein gebildeter Mensch sich weigern, die deutsche Kultur zu lieben?

ZEIT: Auch Sie haben oft gesagt, Auschwitz habe es nicht trotz, sondern wegen der deutschen Kultur gegeben.

Kertész: Nein, man muss da unterscheiden. Die nationalistische großdeutsche Idee entstand in der Habsburgermonarchie. Die Österreicher sind sehr geschickt, sie haben die Welt glauben lassen, dass Beethoven ein Österreicher und Hitler ein Deutscher war. Im Holocaust habe ich nie einen deutsch-jüdischen Krieg gesehen, sondern die Technik eines totalitären Systems.

ZEIT: Für Sie ist Österreich-Ungarn mehr für das "Dritte Reich" verantwortlich als Deutschland? Das ist eine ungewöhnliche Sichtweise.

Kertész: Daran sehen Sie, wie geschickt die Österreicher waren.

ZEIT: Sie sind seit Kurzem nach Budapest zurückgekehrt. Wie geht es Ihnen in Ihrer Heimat?

Kertész: Schlecht, ich habe Parkinson, sonst wäre ich nie zurückgekommen.

ZEIT: In Ihrem Tagebuch aus dem vergangenen Jahrzehnt gehen Sie hart mit sich selber ins Gericht. Immer wieder quälen Sie sich mit dem Vorwurf: Ich lebe das falsche Leben.

Kertész: Wer weiß, welches Leben man hätte leben können.

*

'Ich war verliebt, eingesperrt, habe nur gearbeitet'

ZEIT: Sie schreiben, es habe in Ihrem Leben nur sieben glückliche Jahre gegeben.

Kertész: Das waren die Jahre von 1982 bis 1989. In diesen sieben Jahren war ich verliebt, eingesperrt, habe nur gearbeitet. Das war ein sehr schönes Leben. Ich war immer verzweifelt. Ich hatte nie genügend Geld. Ich hatte keinen Führerschein. Ich war sicher, dass ich nie ein Auto bekommen würde. Das war diese furchtbare Kádár-Welt.

ZEIT: Später haben Sie in Luxushotels logiert, sind durch die ganze Welt gereist. Dennoch waren die dunklen Jahre der Armut und der Unfreiheit Ihr größtes Glück.

Kertész: In diesen Jahren entdeckte ich das kleine gelbe Buch von Camus, *Der Fremde*, das ich für zwölf Forint gekauft habe. Es war elementar, ich kann es schwer erklären, aber darin fand ich die Glückseligkeit, die aus dem Leid entsteht. Bei Camus habe ich mich selbst kennengelernt.

ZEIT: War das Leben unter dem Kádár-Regime dem Schreiben günstig?

Kertész: Ja, auf jeden Fall. Ich war auf der Flucht vor der offiziellen Literatur. Ich verbrachte mein Leben zum größten Teil im Schwimmbad. Meine Nachbarn hielten mich für einen Schwimmtrainer.

ZEIT: Im Jahr 2002 bekamen Sie den Nobelpreis, den literarischen Hauptgewinn, wie Sie ihn nennen. Jetzt schreiben Sie im Tagebuch: Der Preis hat mich vernichtet.

Kertész: Ich schäme mich, aber so war es wirklich. Jedem ernst zu nehmenden Nobelpreisträger ging es ähnlich. Auch Camus fühlte sich vernichtet nach dem Nobelpreis.

ZEIT: Kann man verzweifeln über eine Million Euro?

Kertész: Wenn Sie mich jetzt ansehen, sehen Sie, was dabei herausgekommen ist. (*lacht*)

ZEIT: Nach dem Nobelpreis haben Sie sich selbst nicht mehr ins Gesicht sehen können. Sie nennen sich einen Schauspieler, der mehr schlecht als recht den Schriftsteller Kertész mimt.

Kertész: Ich wurde eine Aktiengesellschaft, eine Marke. Die Marke Kertész.

ZEIT: Sie mögen weder sich noch Ihren Namen, noch Ihr Leben. Das ist eine ganze Menge.

Kertész: Ich hasse meinen Namen. Kertész ist der hilflose Versuch, einen jüdischen Namen zu assimilieren. Dabei wollte ich nie zu

irgendjemandem gehören. Ich wollte nie ein Kind. Ich wollte nie so eine Wohnung haben wie die, in der ich nun sitze.

ZEIT: Offenbar haben Sie vergessen, dass Sie einer der bedeutendsten Autoren der europäischen Nachkriegsliteratur sind.

Kertész: Mich interessiert die Literatur nicht. Literatur ist eine zweitrangige Angelegenheit.

ZEIT: Es ging Ihnen nie darum, große Literatur zu schaffen?

Kertész: Es ging nur darum, die Sprache zu finden für den Totalitarismus, eine Sprache, die zeigt, wie man eingemahlen wird in einen Mechanismus und wie der Mensch sich dadurch so sehr verändert, dass er sich und sein eigenes Leben nicht mehr wiedererkennt. Der funktionale Mensch verliert sich selbst. Ich wollte nie ein großer Schriftsteller werden, ich wollte immer nur verstehen, warum die Menschen so sind.

ZEIT: Es hat Sie nicht interessiert, einen guten Roman zu schreiben, eine gute Geschichte zu erzählen?

Kertész: Überhaupt nicht. Die Geschichten sind alle schon erzählt. Das hört sich vielleicht eigenartig an. Aber meine ganze Arbeit geht um den funktionalen Menschen des 20. Jahrhunderts. Ich

musste Hannah Arendt nicht mehr lesen. Ich wusste schon alles über die Banalität des Bösen.

ZEIT: Ihr großer Gegenspieler in der Literatur des Holocaust war der spanische Autor Jorge Semprún, der vor zwei Jahren gestorben ist. Mochten Sie seine Romane?

Kertész: Zur selben Zeit wie Hannah Arendts Buch über die Banalität des Bösen erschien Semprúns *Die große Reise*, und ich sah, wie schlecht das war. Später habe ich Semprún in Paris im Café de Flore getroffen. Ein wunderschöner Mann. Ich möchte nichts Böses über ihn sagen.

ZEIT: Was gefällt Ihnen an der *Großen Reise* nicht?

Kertész: Semprún analysiert darin zum Beispiel Ilse Koch. Sie war eine Sekretärin in einer Tabakfabrik und wurde von heute auf morgen die Frau des Kommandeurs von Buchenwald, badete in Madeirawein und hatte Lampenschirme aus Menschenhaut in ihrem Wohnzimmer – [sic – ed.AI]. Für Semprún ist sie eine Henkerin. Aber

diese Psychologie hat in Romanen nichts zu suchen. [Der Totalitarismus verändert den Menschen](#). Er vergisst, wer er eigentlich war.

ZEIT: Das ist Ihr großes Lebensthema: die schier unendliche Biegsamkeit des Menschen.

Kertész: In ihrem zivilen Leben hat Ilse Koch gelernt, dass man nicht morden soll. Und sobald sie in Buchenwald war, hat man ihr beigebracht, [dass Morden eine Tugend ist](#).

ZEIT: Und mit den traditionellen Mitteln des psychologischen Realismus kann man die Verwandlung der [Sekretärin Koch in die KZ-Kommandeuse Koch](#) nicht beschreiben?

Kertész: Genau. Ich wollte die Literatur nicht revolutionieren. Aber ich habe diese Entdeckung gemacht.

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‘Ein einziger Augenblick hat mich zum Künstler gemacht’

ZEIT: Woher kommt Ihre Radikalität? Waren Sie von Anfang an so radikal?

Kertész: Nein, als junger Mann habe ich Boulevardstücke geschrieben, war Journalist bei sozialistischen Blättern und dachte, das führt mich irgendwie zur Kunst, aber das stimmte nicht.

ZEIT: Was hat Sie zum Künstler gemacht?

Kertész: Ein einziger existenzieller Augenblick. Ich war 25 Jahre alt. Bis dahin hatte ich nur Anekdoten über [Auschwitz](#) erzählt. Eines Tages wurde mir schlagartig klar: Ich bin nicht einfach ein Mensch, der Auschwitz überlebt hat, sondern es ist eine großartige Geschichte mit mir passiert. Und das muss ich ergreifen. Ich wurde von einer Sekunde zur anderen ein ganz anderer Mensch.

ZEIT: Ihr ganzes Schriftstellerleben verdankt sich einem einzigen Augenblick? Hat sich so etwas später noch einmal ereignet?

Kertész: Nein, so einen Moment gab es nur ein einziges Mal. Und das war elementar und unerklärlich. Das sind Momente, wie Heilige sie erleben. Das kann man nicht jeden Tag haben. Aber einmal im Leben muss der Mensch verstehen, wo er lebt und dass er lebt.

ZEIT: Und dieser Moment war ein Auftrag, zu schreiben?

Kertész: Ja, aber wäre ich ein Tischler oder ein Musiker gewesen, hätte ich es in diesen Formen ausdrücken müssen. Da ich aber immer geschrieben habe – und ich weiß selber nicht, warum, vielleicht weil einer meiner Klassenkameraden, der neben mir saß, immer Gedichte geschrieben hat – war das Schreiben für mich natürlich.

ZEIT: Dann haben Sie aber doch alles in Ihrem Leben richtig gemacht und Ihren Auftrag vorbildlich erfüllt.

Kertész: Mein einziger Fehler ist der, dass ich nicht zur rechten Zeit über meinen Tod verfügt habe. Ich kann das jetzt nicht mehr ändern.

ZEIT: Gibt es nicht immer noch Augenblicke, für die sich das Leben lohnt?

Kertész: Ich glaube, ich habe alle meine Augenblicke schon erlebt. Es ist fertig, und ich bin noch da.

ZEIT: Worauf sind Sie stolz in Ihrem Leben?

Kertész: Dass ich diesen funktionalen Menschen erarbeitet habe. Darauf bin ich wirklich stolz. Und es gibt auch Dinge, die mich sehr berühren. Ich war einmal in Pápa, einer ungarischen Stadt, nachdem die [Pfeilkreuzler meine Bücher zerrissen hatten](#), da war die Kirche voll, und als ich mit meiner Frau eintrat, standen alle auf und sangen ein Kirchenlied.

ZEIT: Ein christliches Kirchenlied?

Kertész: Ja, warum? Ich bin doch kein Jude. Ich gehöre nicht zu dieser Sache.

ZEIT: In den letzten beiden Jahrzehnten waren Sie ein [Held der deutschen Erinnerungskultur](#), ein gefragter Festtagsredner, ein gefeierter Auschwitz-Überlebender. Jetzt erfährt die Welt aus Ihrem Tagebuch: Sie haben sich die ganze Zeit über wie ein "Holocaust-Clown" gefühlt.

Kertész: Es geht in diese Richtung.

ZEIT: Ist das Gedenken in Deutschland ein wenig zu einer Holocaust-Industrie geworden?

Kertész: Nicht ein wenig, ganz.

ZEIT: Das [Holocaust-Mahnmal in Berlin](#) ist ein Picknickplatz für Touristen.

Kertész: Ja, das ist sehr unangenehm. [Ich wurde nach Buchenwald eingeladen](#), ich habe da hinkende Menschen in

Sträflingskleidung gesehen, geschmacklos.

ZEIT: Und Sie sind Teil dieses Erinnerungsbusiness?

Kertész: Man macht mit den Menschen, was man will.

ZEIT: Sie hätten sich verweigern können.

Kertész: Auch der [Zweite Weltkrieg](#) hätte nicht stattfinden müssen.

*

‘Ich habe alles gehabt, alles, was ich wollte’

ZEIT: Sie absolvieren diese Rolle als Zeuge und leiden darunter.

Kertész: Ich habe den Literatur-nobelpreis nur bekommen, weil man die Literatur des Zeugentums preisen wollte. Man hat mich vorher nach Stockholm eingeladen, [um eine Rede zu halten](#). Aber in Wahrheit wollte man wissen, ob ich eine akzeptable Figur abgebe oder ob ich mein Rührei mit den Händen esse. Man kann nicht viel dagegen tun. Man ist ohnmächtig diesen Mächten gegenüber.

Einzig zum 70. Jahrestag der [Wannsee Konferenz](#) wäre ich gerne in die Wannsee-Villa gegangen.

ZEIT: Warum?

Kertész: Das ist doch eine Karriere, von Auschwitz bis zu dem Platz, an dem Göring gestanden hat. Stellen Sie sich das vor!

ZEIT: Hat Ihnen die Erinnerungs-industrie Ihre Geschichte weggenommen?

Kertész: Mir reicht es, dass es ein paar Menschen gibt, die meine Geschichte verstanden haben.

ZEIT: Und alles in allem ...

Kertész: ... hatte ich ein wunderbares Leben. Erst war ich Auschwitz-Insasse, dann habe ich die [größten deutschen zivilen Auszeichnungen bekommen](#), das ist lustig und unerklärbar. Aber darf ich sehr aufrichtig und ehrlich sein? Es ist genug. Ich habe alles gehabt, alles, was ich wollte. Ich glaube, ich will auch nicht mehr schreiben. Ich ordne noch die alten Tagebücher, das amüsiert mich. Aber wenn ich an diese Nächte hier denke ... Es gibt ein Wort, das nennt sich Liebe. Damit würde ich gerne etwas Neues anfangen. Aber womit soll ich schreiben? Meine Hände wollen nicht mehr. Ich bin sehr müde.

<http://www.zeit.de/2013/38/imre-kertesz-bilanz>

Kertész interviews: 'I was a Holocaust clown'

16 September 2013

In July, Kertész told *The Paris Review* that it would be his last interview. But last week the 84-year-old Hungarian Nobel prize winner gave two other interviews to German newspapers, in which he touched on important matters.

Having lived in Berlin for a decade Kertész, who suffers from Parkinson's disease, returned to his native Budapest last November. He gave an interview to Iris Radisch of *Die Zeit* in his Buda apartment. Discussing his diary entries written in the last decade, to be published in a new book entitled *Letzte Einkehr* - Last Inn, Kertész stressed that his happiest years were between 1982 and 1989, a time when he was having continual financial problems and was living in a dictatorship. These circumstances were favourable for writing, he says, as he kept clear of official literature, whereas after receiving the Nobel Prize, he was overwhelmed by what he calls "the Holocaust industry." People are powerless against such forces, he says; they can do with an individual whatever they want. "I became a brand. A brand called Kertész," the writer says.

Kertész claims he was never interested in literature per se; he was only ever interested in finding a language to describe totalitarianism, a language that traces how the individual is crushed by a machinery, changing him in a way that he cannot recognize himself or his life anymore. There is one word left, Kertész says, that he would be happy to work on if he wasn't so tired with life, and that word is love.

In an interview given to the *Frankfurter Allgemeine Sonntagszeitung* - FAS, Kertész asks, 'What would I be without Auschwitz? Nothing and nobody. An average person.' He became what he is now in the extermination camp, he says, and he is grateful for that.

Kertész told the interviewer of FAS that when he was writing his diary entries between 2001 and 2009, he didn't intend to publish them. Rather than diary entries, these are ideas for future novels that he recorded so that he would not forget them, but 'then of course' he did forget them. The notes were then found by a colleague who thought they were worthy of

publication. Kertész added that in his biographical works he was mainly interested in his failures, unlike Thomas Mann, whose diaries are notes of a 'representative writer' who thinks that whatever is happening to him is important. 'I wrote aimlessly,' Kertész says.

Rather than meeting and talking with fellow writers, the Hungarian Nobel prize winner was mainly influenced by writers that he read; first and foremost Thomas Mann. Literature is 'nothing but boldness and hard work,' he says. There is a lot of talk about talent, but 'what is talent?... there are writers who write all the time... but for me this was a struggle to find a language... It was not me who was talented; I needed talent for what happened to me.'

Apart from the pain caused by his illness, he has had a 'wonderful' life, he says. 'I have lived and understood the world, so I don't regret anything. What would I have experienced without Auschwitz? Whatever other people experience.'

http://www.hlo.hu/news/kertesz_interviews_i_was_a_holocaust_clown

Have Holocaust Revisionists been dealing with clowns?

Remember this item from 2008?

GERMANY STILL HUNTS TÖBEN

By Rev. Ted Pike, 25 November 2008

Holocaust reductionist Dr. Frederick Toben, freed by a British court from the German/EU charge that he questioned the official 6-million figure and methods of the Holocaust, thought he was a free man last Thursday. German authorities gave up their attempt in the English courts to have him deported to Germany for trial and almost certain imprisonment.

Now, he is a hunted man again. Andreas Grossman, the Mannheim prosecutor who put Toben's reductionist friends, Ernst Zündel and Germar Rudolph, in prison

says, "England will not extradite him, but we will continue to attempt to have him arrested in other countries." (*Associated Press*, "Germany Pursues Arrest of Well-known Holocaust Denier Set Free by UK Court," 24/11/2008)

German "Holocaust denial" hate laws are unique for two reasons: First, penetration of Germany with "hate speech" via the internet is considered just as much an indictable crime as if one actually committed the offense on German soil. Second, the German government is empowered to seek

extradition of anyone in the world if they publicly lessen the 6-million figure or doubt that gas chambers and crematoria were primary means of killing such vast numbers of Jews.

Since Germany also attempted to deport Toben for "anti-Semitism," it is possible Germany might also demand extradition of those who criticize matters Jewish.

Could Germany Come for You?

Germany's determination to apprehend Toben across international boundaries should frighten us all. Israeli "Nazi

hunters" for nearly 60 years have disregarded national sovereignties and laws to bring those accused of assisting the Holocaust to justice in Israel. Now, under Jewish-inspired German Holocaust denial laws, just questioning the extent of the Holocaust on the internet is evidently considered a similar offense.

Can Toben escape extradition? Probably not in countries unsympathetic to independent reexamination of the Holocaust.

These include the U.S., Canada, and Toben's Australia. Gernar Rudolph and Ernst Zundel couldn't find sanctuary.

Toben was arrested at Heathrow Airport in London on October 1 en route to Dubai. Maybe he should book another flight to that anti-Zionist country, steering very clear of Europe!

As for the rest of us, who inadvertently violate German cyberspace by freely questioning on the internet....

Where shall we flee?

Rev. Ted Pike is director of the National Prayer Network, a Christian/conservative watchdog organization.

TALK SHOW HOSTS: Interview Rev. Ted Pike on this topic. Call (503) 631-3808.

National Prayer Network, P.O. Box 828, Clackamas, OR 97015
<http://truth Tellers.org/alerts/getmanystillhuntstoben.htm>

Horst Mahler is still imprisoned because he blindly refuses to believe in the 'Holocaust' and instead, like any normal person, continues to ask questions that range far beyond matters 'Holocaust'.

Extremismus

Rechte Schrift im Gefängnis verfasst: Minister räumt Pannen ein

22.08.2013, 17:49 Uhr | dpa



Horst Mahler (Quelle: dpa)

Brandenburgs Justizminister Volkmar Schöneburg (Linke) hat Pannen im Umgang mit dem Rechtsextremisten Horst Mahler eingeräumt. Der 77-Jährige hat in der Haft eine Hetzschrift verfasst und veröffentlichen können. Die Haftanstalt Brandenburg/Havel habe ihm die Nutzung eines privaten Computers gestattet, ohne dass der Grund dafür genauer hinterfragt worden wäre, sagte Schöneburg am Donnerstag im Rechtsausschuss des Landtages. Vor allem sei der Rechner ohne Kontrolle ausgehändigt worden. "Eine Missbrauchsgefahr ist als gering eingeschätzt worden", sagte Schöneburg.

Sein Haus müsse sich den Vorwurf gefallen lassen, nach ersten Hinweisen auf das antisemitische Werk nicht stärker eingegriffen zu haben. "Es ist kein rühmliches Kapitel des brandenburgischen

Strafvollzuges", sagte Schöneburg. Den Vorwurf einer "bewussten Kumpanei" wies er entschieden zurück.

"In dem Fall ist alles schief gelaufen, was schief laufen konnte", kritisierte Ausschussmitglied Henryk Wichmann (CDU). Er forderte Konsequenzen aus dem Fall. Auch aus Sicht der SPD-Fraktion wäre mehr Sensibilität nötig gewesen. "Es handelt sich bei Horst Mahler nicht um einen harmlosen Anwalt und freundlichen älteren Herren, sondern um einen der brandgefährlichsten

Rechtsextremisten der Republik", sagte ihr rechtspolitischer Sprecher Andreas Kuhnert.

Die rechtspolitische Sprecherin der CDU/CSU-Bundestagsfraktion, Andrea Voßhoff, warf Schöneburg Versagen vor: "Bei einem notorischen Überzeugungstäter wie Horst Mahler hätte eine engmaschige Aufsicht des Ministeriums über den Vollzug der Strafe eigentlich selbstverständlich sein müssen." Kritik und Unverständnis äußerte auch Richter Andreas Dielitz vom Landgericht Potsdam. Seine Kammer hatte Mahler 2009 zuletzt wegen Volksverhetzung zu einer Gesamtfreiheitsstrafe von fünf Jahren und zwei Monaten verurteilt.

Die Cottbuser Staatsanwaltschaft ermittelt erneut wegen des Verdachts der Volksverhetzung gegen Mahler. Nach Angaben von Schöneburg hat der 77-Jährige sein 235 Seiten umfassendes Manuskript ("Das Ende der Wanderschaft") mit Hilfe von USB-Sticks aus der Anstalt geschmuggelt. Gegen den Leiter der Haftanstalt, Hermann Wachter, läuft ein Disziplinarverfahren. Die Prüfung, ob dies auch gegen weitere Vollzugsbedienstete nötig sei, läuft noch.

Der gesamte Vorgang spielte sich ab, nachdem Mahler im Juni 2012 in den offenen Vollzug verlegt worden war. Im vergangenen Mai wurden die Lockerungen widerrufen und er ist zurück im geschlossenen Bereich. Der 77-Jährige verbüßt eine mehrjährige Freiheitsstrafe wegen Volksverhetzung. Regulär steht seine Entlassung 2018 an.

Die Anstalt hatte Mahler den privaten Computer erlaubt, weil angeblich ein renommiertes Institut die Mitarbeit des früheren RAF-Anwaltes an einem Forschungsprojekt gewünscht hatte. Weil dessen Leiter den Häftling besucht hatte, erschien dies plausibel. Weitere Nachfragen unterblieben laut Schöneburg. Auch die vorgeschriebene Kontrolle des privaten Rechners sei nicht erfolgt.

Laut Minister verlangte sein Haus Anfang Dezember, das Privatgerät durch einen Anstaltscomputer zu ersetzen. Dies erfolgte erst nach rund acht Wochen - ohne dass das Ministerium Druck machte. Auch eine weitere Entscheidung im Gefängnis wurde akzeptiert: Die Anstalt hatte einen antisemitischen Text, der Mitte Dezember 2012 bei einer Kontrolle gefunden wurde, als nicht strafbar bewertet.

Mitte Mai erhielt das Ministerium vom Verfassungsschutz den Hinweis, dass Mahlers Hetzschrift im Internet zu finden ist. Laut Schöneburg sollten auch Abgeordnete in Brandenburg den Text per Post erhalten. Aufgeflogen sei dies, weil Mahlers Helfer die Umschläge falsch frankiert hätten. Mahler ist einer der bekanntesten Rechtsextremisten und Holocaust-Leugner in Deutschland. Er war

Mitbegründer der links-extremistischen Rote Armee-Fraktion (RAF), sagte sich später von Terrorismus los und wandte sich dem Rechtsextremismus zu. Im NPD-Verbotsverfahren vertrat er die rechtsextreme Partei als Anwalt. 22.08.2013, 17:49 Uhr | dpa <http://www.tonline.de/regionales/i-65089266/rechte-schrift-im-gefaengnis-verfasst-minister-raeumt-pannen-ein.html>



HAPPY 'HOLOCAUST'



Model of Auschwitz-Birkenau Crematorium II



Faurisson still on the offensive: 'Show me or draw me a Nazi gas chamber!'

The "gas chamber" of Auschwitz-I

By Dr. Robert Faurisson, Monday, February 16, 2009

Of course it is a lie to say that the so-called "gas chamber" at Auschwitz-I was a place for killing people. But it is another lie, and a still more insidious one, to claim that it's a "reconstruction" or even a "clumsy reconstruction" made after the war. In fact, it is a COMPLETE FAKE made after the war. The place in question, situated near the camp's SS hospital, had till August 1943 been in fact a "Leichenhalle" (mortuary); then it was changed into a "Luftschutzbunker für SS-Revier mit einem Operationsraum" (an air-raid shelter for the SS hospital, with a surgical operating room inside), and was used as such from 1944.

After the war all sorts of deceptive changes were made to the structure by the Polish Communists, with the result being presented as a genuine homicidal gas chamber. It is nothing at all like a "reconstruction". It is a construction born of the imagination. I discovered this truth on March 19, 1976 in the Auschwitz Archives by finding the plans, which had never yet been published. I also found the plans of the four largest crematoria, situated in Birkenau. Crematoria II and III also had mortuaries, with no "holes" in the roof, as may still be observed by examining

the ruins ("No holes, no Holocaust", as I concluded). As for Crematoria IV and V, no part of them could have served as a homicidal gas chamber, as becomes apparent on taking into account the location and configuration of each of their respective parts.

As I put it in my 22-page paper ("The Victories of Revisionism"), with regard to the Auschwitz-I "gas chamber" I had to wait till 1995 to get an admission from the horse's mouth. That was when French journalist and historian Eric Conan, after his own on-site inspection, published a long essay in a leading French weekly. On the subject of that "gas chamber" he wrote: "TOUT Y EST FAUX" (Everything in it is false). He added: "In the late 1970s, Robert Faurisson exploited these falsifications all the better as the museum balked at acknowledging them."

E. Conan went on to relate a staggering remark by Krystyna Oleksy, deputy director of the Auschwitz National Museum, who, for her part, could not find the resolve to reveal the misrepresentation to the public. She said: "For the time being [this place] is to be left Ôas is", with nothing specified to the visitor. It's too complicated. We'll

see to it later on" ("Auschwitz: la mémoire du mal" [Auschwitz: the remembrance of evil], L'Express, January 19-25, 1995, p. 68). In 1995 as well, two Jewish authors, Robert Jan van Pelt and Deborah Dwork, also denounced the imposture in a work they put out together, *Auschwitz, 1270 to the Present*, Yale University Press; they used words like "postwar obfuscation", "usurpation", "falsified", "misinformation", "falsifying".

Mgr Richard Williamson says there were no Nazi gas chambers. In principle it should be easy to prove him wrong. You would only have to show him such a gas chamber. The trouble is, there are none today, for the good and simple reason that there were none in the past, either at Auschwitz or anywhere else. I for one have never got an answer to my challenge: "Show me or draw me a Nazi gas chamber!" I am still waiting, and now R. Williamson is waiting too. "The hoax of the 20th century" (Arthur R. Butz) is well on its way towards death. Like Sharon's body in Israel.

Robert FAURISSON

February 15, 2009

<http://revisionistreview.blogspot.com/2009/02/gas-chamber-of-auschwitz-i.html>

Rescued Auschwitz plans on show to shame deniers

Hannibal Hanschke/Reuters, *The Times*, February 21, 2009

A visitor at an exhibition featuring original architectural plans of the Nazi Auschwitz death camp in Berlin Roger Boyes in Berlin

Blueprints of the concentration camp at Auschwitz, found recently in a rubbish skip, have been put on display in a Berlin shopping centre as a public challenge to Holocaust deniers.

The plans, which show gas chambers, huge storage halls for corpses, and a crematorium, have been put up in a busy foyer between sandwich shops and a sushi bar.

"It's shocking, deeply shocking," said Tobias Prennzler, 27, a design student, as he leant forward to decipher the signature of Heinrich Himmler, the head of the Nazi security machine. "This was 1941 and they were already drawing up plans for some kind of a death factory. And it looks like they wanted to make it permanent."

The display comes as Germans, once fiercely proud of the Bavarian-born Pope Benedict XVI, are registering dismay that the Vatican should have accepted a Holocaust sceptic back into the fold. Bishop Richard Williamson, who is being expelled from Argentina by the Government, once told Swedish

television: "I believe there were no gas chambers."

The core of Auschwitz was built for migrant farm workers in 1916 when southern Poland was still part of the Austro-Hungarian Empire. When the First World War ended it was taken over by the Polish horse artillery. After the Nazi invasion of Poland in 1939, it was turned into a jail for Polish officers and intellectuals.

But Himmler had ambitious plans for the camp: he wanted it to house a pool of slave labour for an IG Farben factory making synthetic rubber and petrol. He ruled that it should be expanded to accommodate 30,000 prisoners; that an adjacent camp be built for 100,000 in Auschwitz-Birkenau; and that 10,000 inmates be assigned to building factory halls for IG Farben.

The plans were found last autumn when an old apartment in Berlin was being gutted. They correspond to other plans in the possession of the Auschwitz museum and the Russian Central Archives in Moscow, taken by Soviet forces after they liberated the camp in January 1945. This is the first time that Germans have been able to see the sketches. They are a chilling study. "The

terrible thing about these drawings is their cool perfectionism, their professionalism,"

Wladyslaw Bartoszewski, a former Polish Foreign Minister and Auschwitz inmate, said after touring the display in Berlin. "They are the building plans for a real, rather than mythical, Hell on Earth."

The sketches, made by a Polish technical draughtsman who was also an Auschwitz prisoner, were prepared in November 1941, after the first prisoners has been gassed using Zyklon B, and before the Wannsee conference in January 1942, when Nazi officials discussed the logistics of the Holocaust. By February 1942 the first Jews were being gassed in the camp.

Holocaust deniers question the capacity or even the existence of the gas chambers. Bishop Williamson, who has been told by the Vatican that he has to distance himself from his expressed views on the Holocaust, is on record as saying that no more than 300,000 Jews perished in all the Nazi concentration camps.

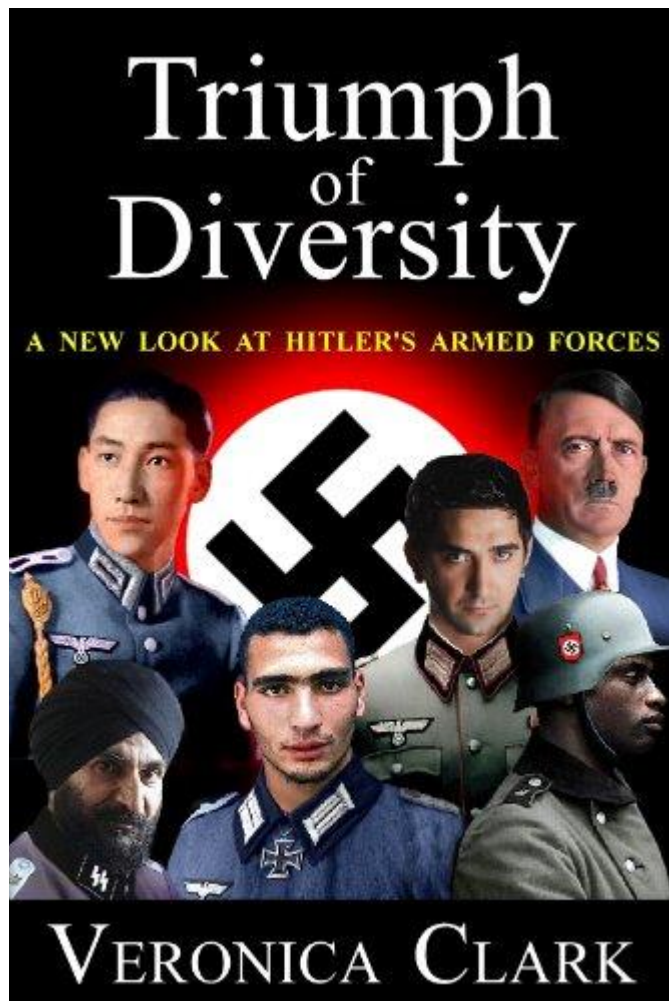
The exhibition's organiser, the Axel Springer publishing group, makes clear on the display boards that between 800,000 and 1,050,000 Jews were killed

in Auschwitz, as well as 74,000 non-Jewish Poles, 25,000 Gypsies, 15,000 Soviet prisoners of war and 15,000 other inmates. One extraordinary aspect of the plans is that the Nazis plainly intended to create

a model town around the death camp, complete with flowerbedded courtyards and lawns. Few of these beautification plans were ever realised. Instead, Auschwitz retained to the end an ugly, factory-like atmosphere; a factory that

produced nothing but corpses and broken lives.

<http://www.timesonline.co.uk/tol/news/world/europe/article5776290.ece>



Triumph of Diversity: A New Look at Hitler's Armed Forces

By Veronica Clark

Price: \$5.99

Rating: ★★★★★ (0) [\(Not rated yet. Be the first\)](#)

Reviews: 0 [\(Not reviewed yet. Be the first\)](#)

Language: English

Format: Kindle

Category: History of Asia - History and geography

Tags: Amazon, Germany, Europe, History, Historiography, Historical Study, Social History

Editorial Review

This is the highly detailed companion book (133 pp.) of Veronica Clark's first book ***Black Nazis! A Study of Racial Ambivalence in Nazi Germany's Military Establishment: Non-German Ethnic Minority and Foreign Volunteers, Conscripts, Laborers and POWs, 1940-1945***. This study explains why Hitler's armed forces became the most diverse in Western history.

e-Publisher: Amazon

Publisher: Veronika's Research and Essay Service

Date: 2010-05-03

Overview

A triumph for diversity. This summation of Nazi Germany's armed forces is sure to raise controversy, but that is because so few historians have actually taken time to investigate non-German sources, narratives, and first-hand accounts. Indeed, while this may be difficult for many historians to accept, it is nevertheless an accurate account of what happened in the Greater German Reich.

Even though the Germans initiated their war with a racist doctrine in mind, one that sought to create a new order for Europe with Germany at the center and German elites at the top of the European political and racial spectrum, the Germans had to scrap this racial doctrine for a policy that promoted internationalism and

tolerated multicultural and interethnic cooperation and intimate relations. The Nazis accepted and even promoted diversity because they realized they needed help and could not accomplish what they needed to on their own. They learned to truly respect the qualities of others, irrespective of their race or ethnicity.

Veronica Clark has done what few historians have. She has reassessed the Third Reich's racial policies and attitudes from an entirely new perspective, one that will advance critical study into the multiracial, multicultural nature of the Third Reich. This is the "new" new history of the Third Reich.

<http://www.neotake.com/ebook/triumph-of-diversity-a-new-look-at-hitlers-armed/meyyle.html>

Deanna Spingola and V.K. Clark - Critically Examining Hitler, the Nazis and Events Which Led to World War II

Deanna Spingola and her guest historian and author V.K. Clark cut through the propaganda, disinformation and mythology about Hitler, the Nazis and the False Flags Events (or alleged false flags) that led to the start of World War II. Deanna Spingola Radio Show archive - Show Time: Monday - Friday, 12:00 PM to 2:00 PM Central on Republic Broadcasting. Website: <http://www.Spingola.com>